



THE LIBERATOR.

VOL. V.

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TERMS.

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REFUGE OF OPPRESSION.

GOV. LUMPKIN'S MESSAGE.

Gov. Lumpkin of Georgia, in his Message on the opening of the session of the Legislature of that State, thus alludes to the subject of abolition. He appears to have no definite notion of the course which he would have pursued by the non-slaveholding states, other than that the abolitionists are to be silenced and put down at once and forever.

The constitutional right of the southern states, in regard to slave property, is not, and cannot be controverted; and I feel disposed to cherish an abiding confidence in the virtue and patriotism of our northern brethren—and will not indulge the belief that the great body of that people can, for a moment, countenance and encourage the desperate efforts of those vile incendiaries who are laboring to stir up insurrection and rebellion in the southern states. Should, however, the abolitionists be permitted to proceed without molestation—or only have to encounter the weapons of reason and argument, have we not reason to fear that their untiring efforts may succeed in misleading the majority of a people, having no direct interest in the great question at issue, and finally produce an interference with the constitutional rights of the slaveholder. The consequence of such an event cannot be contemplated by the patriot, without the most painful emotions. The success of these misguided men would be destructive of all that is desirable in the glorious experimental government, under which we are enjoying an unparalleled degree of happiness and prosperity. No adequate conception can be formed of the blessings which they are laboring to destroy, while they claim to be the exclusive friends of liberty and freedom. The principles of the christian religion can never be brought to the aid of these monsters, whose proceedings are marked by the mostreckless, blood-thirsty spirit that ever disgraced the American name. Upon this subject we can hear no arguments. Our opinions are unalterably fixed—our determinations are immutably firm and steadfast, and therefore ought not to be concealed or misunderstood. It is a subject with which we cannot suffer a stranger to intermeddle. But the question arises, what is to be done in the present exigency? It is the imperious duty of the people and governments of the several states, where these incendiaries are engaged in their diabolical plans and operations, to put them down at once and forever. It is not my province, or duty, to point out the manner in which public opinion should be brought to bear upon this subject; whether by legislation or otherwise, must be left to the wisdom of the people of those States who are in duty bound to act, and to act promptly and efficiently upon this subject. If the states, in which the enemies of our peace reside, do not, without delay, manifest their friendship and fidelity to the Constitution and the Union of the states, by effectually silencing these incendiaries, we can no longer be called upon, in charity, to place any confidence in their professions so often promulgated to the world. It is, with us, a subject of deep and solemn import—involving the destiny of our dearest domestic affections—our sacred altars—all our.

I would earnestly recommend to the consideration of the Legislature, the revision of our existing law, so as more effectually to prevent the circulation through the Post Office or otherwise, of any publications tending to endanger our domestic relations, or calling in question our constitutional rights of property. Congress should also be invoked, in the most earnest and respectful language, not to suffer the Post Office establishment to be used to our injury and destruction. I would also recommend that the States, where these agitators and incendiaries are found, should be called upon in the true spirit of our institutions, that is, in a spirit of manly independence and brotherly affection, to sustain, in good faith, the letter and the spirit of our glorious Constitution.

GOV. SWAIN'S MESSAGE.

Governor Swain of North Carolina, in his address to the Legislature, holds this language in relation to the Abolition question, and to the duty, as he considers it, of the Southern States to unite in a call upon all the States to enact laws against the discussion of the slave question:

The spirit of fanaticism, which has recently been manifested in connection with one species of our population, in various sections of our Union, demands and will receive your serious consideration. It is no longer possible to conceal it, if we would; and it becomes us, in common with the people of every Southern State, to speak a language upon this subject which will not admit of misapprehension and exhibit a spirit that shall, at least, command attention and respect. The extent of the operations and designs of these misguided people will be best understood by an examination of the accompanying file of papers, published under the patronage of the Society of Immediate Abolition at New York; which has been transmitted to me by a citizen of this State for your use.

The subject first attracted the attention of the Legislature in 1830, when the evil was comparatively in its infancy, and the publication or circulation within this State of these incendiary newspapers and pamphlets, was made a felony, punishable by fine, whipping, and the pillory, in the first instance, and death for the second offence. It is apparent to all who have any accurate knowledge of our condition, that the public safety impe-

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

NO. 52.

[SATURDAY, DECEMBER 26, 1835.]

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riously requires the suppression of those wicked and mischievous publications, injurious alike to the best interests of the master and slave. This, I apprehend, cannot be effected without the co-operation of the Legislature of the States from which these missiles proceed. Such an interference with our domestic concerns upon the part of the citizens of a foreign State, either encouraged or permitted by the Government, would at once justify a resort to the modes ordinarily adopted for the adjustment of national differences. If we should exercise greater forbearance in the present instance, it is not because the wrongs we suffer are less injurious or mortifying, when inflicted by the hands of brethren. The obvious design and tendency of these proceedings, are to subvert the Constitution and laws of the country; and we have, therefore, an indubitable right to ask of our sister States the adoption of such measures as may be necessary and requisite to suppress them totally and promptly. Upon this question there is no diversity of interest, and can be no difference of opinion. The entire south will unite with you in the adoption of any measures which may seem best calculated to insure union of counsels, and prompt and energetic action. Under the perfect conviction that there is no neutral ground which can be occupied either with safety or honor, and that to delay action is to increase danger, I cannot doubt or hesitate as to the course which it becomes us to pursue. It is therefore respectfully recommended as worthy your consideration, whether resolutions should not be adopted, inviting the States united with us by the ties of common interest and danger, to co-operate with us in the adoption of such measures as may be necessary to insure our safety, and calling upon the Legislatures of all the States to enact such penal laws upon this subject as may be necessary to perpetuate the blessings contemplated in the formation of the Federal Constitution of the Union."

GOV. WOLF'S MESSAGE.

Extracts from Gov. Wolf's Message to the Legislature of Pennsylvania:

For some time past certain individuals under the cognomen of abolitionists, few in number, but manifesting a zeal worthy of a better cause, have been laboring most assiduously to impress upon the public mind the necessity of an immediate emancipation of that portion of our population now held in bondage by the people of the south. As might well be supposed, the promulgation of such doctrines produced an excitement of no ordinary character in that portion of the Union where slavery exists; and it has excited meetings of sympathy to a very great extent in other parts of the United States, which have called forth expressions of public sentiment on the subject, of most decided character. In Pennsylvania, public meetings have been held, which have responded in emphatic language to the sentiments expressed elsewhere. There is, I believe, very little difference of feeling in regard to the question of slavery, in the abstract, among us; we all deplore its existence; we decry it as an evil; and it is presumed there are but few among us who would not rejoice if there was not a remnant of it left upon our soil. Inhabiting a State which was the first to abolish slavery, we cannot be affected by the existing excitement, otherwise than as members of the great American confederacy, and as forming a link in the great chain which binds it together; as such, we are deeply interested in the peace, the unity, and integrity of the whole. This most delicate, and I may be permitted to say, unfortunate, subject, formed a part of the civil polity of the South before, and at the time of our great political association. The sages of the revolution, to whom the arrangement and detail of the political compact were entrusted, were aware of its existence in its fullest extent; they were no strangers to the servile condition of the slave, nor to the burdens inflicted upon the master; they knew that the evil existed, but they saw the impossibility of providing an adequate remedy. They were convinced that there existed rights and interests which could not be abrogated or abridged without preventing, forever, the establishment of that Union which they were anxious to cement; or producing consequences to their country of far more dangerous and disastrous character and tendency than the existence of the rights and interests they were about to concede. (¹) The rights were admitted, however, and the interests conceded, among the many other concessions, which it became necessary to grant before all the conflicting claims could be reconciled, or the parties to the great bond of union which was their purpose to form and to perpetuate, could be harmonized and conciliated. These rights remain as sacred now as they were then, and these interests are as sacredly vested in the people of the slaveholding communities now as they were considered and known to be then; and we are solemnly bound by the obligations of justice, humanity, and good faith, to abstain from interfering in any manner with them. The doctrines of universal emancipation, no doubt, had their origin in motives of the purest humanity and in the most benevolent designs, and would, if left to themselves, by their mild and benignant influences, have greatly ameliorated the condition of both master and slave; indeed, they had already contributed greatly to that end, and might, eventually, have produced the very object which is now professedly held out as the one desired to be accomplished. But the present crusade against slavery is the offspring of fanaticism of the most dangerous and alarming character, which, if not speedily checked, may kindle a fire which may require the best blood of the country to quench; and engender feelings which may prove fatal to the integrity of the Union itself. It must, however, be left to public opinion alone, to check and to control the further progress of this misguided enthusiasm. Legislation cannot be brought to bear upon it without endangering other rights and other privileges, in which every individual in this great confederacy is deeply and solemnly interested. The freedom of speech and of the press, which, after all, is the safeguard to free discussion, and the best expositor of public opinion, must not be infringed upon or controlled by enactments, intended to remedy some temporary mischief only. I would take occasion, however, to suggest for the consideration of the General Assembly, whether a calm, temperate and dignified, but at the same time firm and decided expression of the views and

feelings of that body in reference to this highly dangerous and mischief-threatening spirit, would not be calculated to give tone and expression to public sentiment in relation to that subject, and have a direct tendency to impose an immediate check and restraint upon its further progress.'

GOV. VROOM'S MESSAGE.

Extracts from Gov. Vroom's Message to the Legislature of New Jersey:

The excitement which has prevailed in some parts of our land on the subject of slavery, has not sensibly affected us; but as citizens of one common country, we cannot regard it with indifference. As to slavery in the abstract, there is but one feeling among us. We all deplore its existence and its consequences. But they are not new to us. They were seen and examined and understood, when our great political association was formed. The right of slavery was then assented to and admitted. It constituted then, as it does now, a part of the civil policy of some of the states; and justice and a good faith require that we should forbear any attempt to interfere with their internal regulations. That we have no legal right to do it, is clear; and I rejoice that our fellow citizens have abstained entirely from giving encouragement or countenance to those who seek, by every means in their power, to inflame public sentiment, with a view to the immediate abolition of slavery, without and against the consent of those communities in which it is recognized. Such an effort cannot be justified on principles of policy or humanity. Its direct tendency is a servile war—of all others the most cruel and unsparring. Or if this consequence should be happily averted, the effort cannot but retard, instead of advancing, the professed objects it seeks to accomplish. It has already closed up many channels, through which blessings were constantly flowing to the colored population, and drawn tighter the bonds that enslave them, by exciting fears and apprehensions which time only can quiet. If persisted in, the consequences may be disastrous to us all.

It is probable the scheme of abolition may have originated from the best of motives. There are good men who support it. But it is very evident, that not only visionary enthusiasts, but political incendiaries, in the south as well as in the north, are now actively engaged, for unholy purposes, in fanning the flame which has been kindled. They distort public opinion, and seek to set different portions of the Union in hostile array against each other. For such there is no excuse.

I am not aware, however, that any legislative action is necessary on this subject. The discussion of speech, and the right of peaceful discussion, may not be restrained. The prudence and good sense of the community will determine how far these rights are to be exercised, when, by such exercise, the property and lives of a portion of our fellow citizens, and the peace and quiet of all, are put in jeopardy. Hitherto they have been used in such a way as to show, that, while we yield portions of our own principles, we respect the rights and feelings of others. This is the strongest proof that can be given of the correctness of public sentiment among us, on this interesting topic.'

SLAVERY.

GEORGE THOMPSON.

The spirit of malignity with which this amiable and eloquent philanthropist has been pursued by certain blood-thirsty editors, under Southern control, is worthy of the bloody days of Robespierre. Why is it so? Not because he is a foreigner; not because his character is not pure. No! it is because he is a more powerful debater, than any they can bring into the field against him—because he makes every opponent appear small—because he stands unrivaled as a popular lecturer, and never fails to draw full houses wherever he goes—because he throws light on a dark subject—because those who entered the house full of prejudices against him, came out full of admiration and praise, convinced of his honesty and correctness—because those who came to scoff remained to pray. They hate and fear his influence.

Is ARTHUR TAPPAN a foreigner?—What has he done, that rewards of all kinds and amounts have been offered for his life. He has been for many years distinguished for his benevolence and public acts of charity; yet the Bank-bribed, slave-bound, nullification papers excited and set on a mob against him, and the same servile traitors would betray him and their country for 'thirty pieces of silver.'

Was PRUDENCE CRANDALL a foreigner? No, she was an inoffensive, unprotected female, whose pity was moved for the forlorn condition of the poor colored youth—and felt it her duty to instruct them. For this she was assaulted, insulted, persecuted, imprisoned, and treated in a manner that the savages would have been ashamed of.

All these and a catalogue of others which might be mentioned, are persecuted, as the early Christians were, for 'going about doing good.' A system of persecution is employed against them, and it becomes christians, and all honest and republican people, to inquire into the cause of these persecutions, especially to read the arguments and exposures of the Abolitionists, and see whether there is any thing 'incipient' in them, or whether in fact they do not contain the words only of truth and soberness. If the writings and publications of these abolitionists were incendiary—intended to excite the slaves to insurrection, would not their oppressors quote and expose them? They never do. What motive can the abolitionists have for exposing their property, their popularity and their lives, as they do? Let the people inquire.—Lynn Record.

CIRCULAR.

TO THE FRIENDS OF HUMANITY.

At a meeting of the friends of Human Rights held in the city of New-York, Nov. 20, 1835, for the purpose of adopting measures to ascertain, if possible, the extent to which the cruel practice of kidnapping men, women, and children, is carried on in this city, and to aid such unfortunate persons as may be in danger of being reduced to Slavery, in maintaining their rights—ROBERT BROWN, Esq. was called to the Chair, and DAVID RUGGLES appointed Secretary.

The meeting being impressed with the alarming fact that any colored person within this State is

liable to be arrested as a fugitive from slavery and put upon his defence to prove his freedom, and that any such person thus arrested is denied the right of trial by jury, and therefore subject to a hurried trial, often without the aid of a friend or a counsellor. We hold ourselves bound by the Golden Rule of our Saviour, to aid them, to do to others as we would have them do to us. It is therefore

Resolved, That William Johnston, David Ruggles, Robert Brown, George R. Barker, J. W. Higgins, be appointed a Committee to aid the people of color, legally, to obtain their rights.

Resolved, That this Committee be authorized to add to their number, and to fill vacancies.

Resolved, That three members shall be a quorum at any meeting regularly called.

Resolved, That this meeting command the Committee to the confidence of the people of color and to the liberality and support of the friends of Human Rights.

ROBERT BROWN, Chairman.

DAVID RUGGLES, Secretary.

We, the Committee appointed by the said meeting, being deeply impressed with the important and urgent nature of the duties committed to us, earnestly solicit the aid of the friends of humanity for the accomplishment of the following objects, viz.

1. To protect unoffending, defenceless, and endangered persons of color, by securing their rights as far as practicable.

2. By obtaining for them when arrested, under the pretext of being fugitive slaves, such protection as the law will afford.

These objects are so continually pressing themselves on the notice of the friends of our colored brethren especially in the city of New-York, that we feel compelled by the dictates of humanity, and by the authority of God, to exert ourselves in their behalf, and therefore we appeal to you, to aid in this work of philanthropy and Christian benevolence.

ROBERT BROWN,
WILLIAM JOHNSTON,
DAVID RUGGLES,
GEO. R. BARKER,
J. W. HIGGINS,

Committee.

N. B. All communications may be addressed to David Ruggles, agent for the Committee, No. 67 Lispenard-street, New-York.

COMMUNICATIONS.

PROVIDENCE, R. I., Dec. 19th, 1835.

M. R. WM. LLOYD GARRISON:

My Dear Friend—I send you the Report of the Providence Juvenile Anti-Slavery Society. It is their desire that it should be published. Their annual meeting was held at the house of Mr. John Prentice, on the afternoon of the 4th instant, and notwithstanding the walking was very bad, and a drizzling rain falling nearly all the afternoon, twenty-five members assembled.

The meeting was organized by Miss Sarah Miller calling the society to order. The report was read by Miss Farrier, and then adopted by the Society. The election of officers having taken place, the President gave an invitation to any gentleman present, (and there were several) to address the meeting. Rev. Mr. Blain, Messrs. Wm. Goodell, H. B. Stanton, and I. M. Blakesley, occupied the remaining time in offering remarks of encouragement, and giving information to the young ladies.

The meeting was characterized by the excellent order and marked attention of its members to all that transpired. And among the group were to be seen several little girls whose complexion was a few shades darker than that which the people of this country think belongs to an immortal being. I wonder what Mr. Otis would have said about the 'sugar plum society,' had he been present!

What could he have said to the fact of their having given \$90 for the poor slave, the past year?

Will his own score of charity vie with this deed of benevolence? Do the juvenile abolitionists know what they are doing? Let the report, drawn up by two of their number, answer.

Yours, &c.

C.

THE FIRST ANNUAL REPORT

OF THE
PROVIDENCE FEMALE JUVENILE ANTI-SLAVERY SOCIETY.

The time has arrived for us to make our First Annual Report, agreeably to the 7th article of our Constitution; and the fact of its being the First Annual report of the Juvenile Anti-Slavery Society, will, we trust, excuse the many imperfections that occur.

The Society was formed on the 5th day of December last, and at first consisted of only six members. We knew very little about what had been done or was doing for the slaves; but this we had learned, that 2,500,000 immortal beings were deprived of liberty, treated like brutes, and subjected to innumerable hardships. This was enough. We know, were we in their situation, we should wish that something might be done to alleviate our condition; and remembering the injunction of our Lord and Saviour, 'All things whatsoever ye would that men should do to you, do ye even to them,' we were impelled by a sense of duty to act.

At first, we hardly knew in what way we could bring our exertions to any valuable account. But the idea soon occurred to us, that we might raise funds for the cause, by laboring as a Sewing Society. Our number being small, and none of us skilled in needle work, our prospects were not the most flattering: we were determined, however, to persevere, and do what we could, believing as we did, that this was the cause of God—and we are now, more than ever, confirmed in this belief. Our humble efforts have been blessed; and we have feelings of gratitude to God, that we meet together this day. The contrast between this and our first meeting is very striking.

Since the formation of the Society, we have held our meetings weekly, with one exception, which was occasioned by the inclemency of the weather. They have always been very fully attended, until the late violent proceedings of our

REV. HUBBARD WINSLOW'S DOCTRINE
CARRIED OUT IN THE IMPRISON-
MENT OF REV. MR. CHEEVER.

DOCTRINE.—*The laws of God may be superseded by the laws of men.*

MR. EDITOR.—The Rev. Hubbard Winslow is understood to have advanced this atheistical doctrine in the pulpit of Bowdoin-street Church, on Sunday, June 21st. He said that *civil enactments made it right to do that, which, but for the civil law, would be a sin against God.* He was by many understood to say, that when God's law commands one thing, and human laws a contrary thing, it might sometimes be duty to obey the laws of man, and set aside God's laws. To illustrate this, he was understood to say, if the laws of men required him to work on the Sabbath, he should do it, though forbidden by the law of God. Though it be sin against God to hold men as property, he said if the laws of the State forbid emancipation, it would be right for the man-stealer to continue in his sin. He made an impression that laws, sanctioned by the authority of a holy God, the Creator and Ruler of the world, might in certain cases be superseded by laws sanctioned by the authority of guilty, erring man. His doctrine goes to make human laws the source of moral obligation, to dethrone God, and to promote the spirit of atheism—to take man out from under the authority of God, and place him under another government. Such I consider the actual and necessary tendency of all human governments. The doctrine advanced by Mr. Winslow is fraught with deep and dreadful consequences to man. Once admit that in any possible case the law of God may be superseded by the laws of men, and God is dethroned, and man usurps his throne. How could he let his hatred to abolitionism lead him into such an error? How opposition to the truth of God has blinded that man's mind! May the Lord remove the cloud and bring him to repentance for advancing such a sentiment! The outraged victims of our oppression will rise up in judgment against him. For they are held in bondage by laws sanctioned only by man's authority, and this atheistical doctrine would tell them there is no authority which can annihilate that by which they are oppressed.

But see this doctrine carried out in the case of the Rev. Mr. Cheever. He had the christian heroism to hold up the business of distilling, as a business fit only for those who would murder the bodies and souls of men. He is charged, and tried, and condemned for libel on a certain deacon, who is engaged in this soul and body murdering business. The prosecuting attorney, Mr. Austin,—henceforth condemned to an infamous notoriety,—did not pretend that Mr. Cheever had broken any law of God. He had, as the sage attorney said, broken a human law. This law justified that dark and murderous business of distilling, in defiance of that fundamental principle of God's government, 'Thou shalt love thy neighbor as thyself.' But Mr. Austin and the court thought that the civil law made distilling right, but for the law, would have been a grievous sin against God. So the court, acknowledging no rule of action higher than the civil law, in defiance of the authority of God, condemned Mr. Cheever to prison, but not to infamy, a martyr to truth and fidelity to God. There lies that man of God in a dungeon, because he dared to raise his voice against legalized sin—because he dared to hold up to the pity and indignation of the world, a deacon of a church who is pouring a flood of death and damnation over the land, and consigning parents and children to the drunkard's grave, and the drunkard's hell. But his soul is in peace. Corrupt courts and iniquitous laws may bind his body in chains, but they cannot disturb his soul, that is stayed on God.

What shall we say of that minister, or that attorney, or that court, that *shamelessly* assert the authority of man above the authority of God—the creature above the Creator, who is God over all? We cannot respect that government which protects and sanctions what God forbids—which would absolve us from our allegiance to God, and take us out from under his protection, and compel us to pay allegiance to iniquitous human law, and place us under the protection of sinful man. Our courts of injustice, our legislatures, our constitutions, and our laws, tend to annihilate the sense of supreme obligation to God in this nation. Our whole civil government, in its principles and its administration, tends to prostrate the authority of God, and exalt that of man. The ministers of Jesus uphold and eulogize such a government. When these corrupt enactments of men sanction prostitution, stealing, drunkenness, piracy and murder, we are told by time-serving ministers and lawyers, that we have no right to denounce their practices as sins against God, and their laws as subservient of God's dominion over the world. But we will not cease to hold up these sins to the execration of the world, sanctioned though they be by the laws of the land. Nor will we cease to expose the wickedness and atheism of those legislators who make such iniquitous laws, the ministers who apologise for them, and the lawyers and judges who expound and administer them. I regard this struggle now going on among us, respecting slavery, intemperance, masonry, prostitution and war, as a contest between the authority of God and the authority of men—between the just and holy government of God, and the unjust and atheistical laws of men. Human authority is paramount for the time, but it must sink into contempt. God's kingdom is an everlasting kingdom, and his dominion rules over all. Indeed, dear brother, I have long regarded the struggle now going on among us, respecting slavery, intemperance, masonry, prostitution and war, as a contest between the authority of God and the authority of man. This is the simple and great question to be decided: Shall God, or man, hold the sceptre of dominion over this world? The federal constitution, against which it is considered blasphemy to speak, and all our state constitutions, sanctions certain practices, peremptorily and solemnly forbidden by God. Whom shall we obey—God, or men? The abolition of slavery, war, intemperance, or any other sin, become a matter of minor importance. A more solemn and momentous question is to be decided, and on its decision depends the question, whether any sin shall ever be abolished. Once admit that God's authority is supreme, and his dominion over all, and we have a principle, a moral power, by which all sin may be exterminated. But once admit the supremacy of human authority—that, in the least item, man may be bound to obey man rather than God, and the empire of Satan is firmly established. 'I am the Lord, thy God,' saith Jehovah. 'Thou shalt have no other gods before me.' 'I am the Lord, thy God,' saith the civil government.—'Thou shalt have no other gods before me.' Let those ministers who speak wickedly for God—let our legislators, our lawyers and judges, pray to a corrupt and repulsive civil government, 'Thy kingdom come,' if they will. Let them forswear allegiance to God, and put themselves under the dominion of human laws. But, as for me, I have long prayed, and ever mean to pray to the eternal God, the only sovereign whose authority I can recognize as valid—'Thy kingdom come, thy will be done on earth as it is in heaven.' I will never resist human governments by physical force. I will never call on human governments for protection or redress. In God is my salvation and my glory; the rock of my strength, and my refuge, is God. I will cheerfully submit to any pains and penalties human laws may impose, but I will never cease to speak for God—to denounce all sin, though seated in high places, and protected by law—and to urge men to return to their obedience to God, to cease from an act of flesh, and put their trust in God.

DANIEL.

A VOICE FROM AFRICA. No. 2.
REV. DR. CHANNING AND THE ABOLITIONISTS.

MR. EDITOR.—Africa has long looked to the Abolitionists of the United States as to her chosen friends. On your principles and measures, under God, hang the last hope of her sons and daughters in this land of boasted freedom—accursed of God and man for her tyranny and oppression. Africa prays day and night to the God of the oppressed that your principles and measures may succeed and with an interest, all-absorbing, she watches the movements of those who would pulverize your efforts and bring suspicion and odium on your proceedings.

Dr. Channing brings sundry charges against you. Permit Africa to say what she thinks of those charges.

1. He charges you with exaggerating your object!

'They (the Abolitionists) have fallen into the common error of enthusiasts,—that of exaggerating their object—of feeling as if no guilt could be compared with that of countenancing or upholding it'—(slavery). What is your object? To annihilate a system of robbery and piracy, such as, considering the circumstances under which it has been established and sustained, has never in any land, been equalled in guilt. I speak the feelings of millions of my oppressed and brutalized brethren and sisters in this land, when I say you cannot exaggerate the crime of holding God's rational beings as beasts and chattels—and if they are to be judged by the wrongs which they inflict on the helpless and the dumb, you cannot exaggerate the guilt of those who claim and exercise the right of property in man in this Christian land. 'Exaggerate the object!!!' Is it exaggeration to tell these civilized robbers that they owe no duty to man paramount to that of justice to the heart-broken slave? Can the church or the nation owe a duty paramount to that of abolishing their system of plunder and traffic in the souls and bodies of men?

See that murderer creeping behind his victim. He strikes the blow and bathes his hands in his heart's blood. What has he done? Taken the life of a fellow creature without giving him any pain. But see that Virginia man-thief. He seizes the wife of my bosom and the children of my love—sells them to a tiger-hearted land pirate—they are exposed in the market of New Orleans, and there sold to end their miserable days on the cotton plantations of Louisiana—while the husband and the father pines away and dies with a broken heart. O that the hard-hearted robber had struck his dagger into my heart—the heart of my wife and children! Such a sundering of united hearts is worse than death. The murderer's guilt is innocence compared to his who thus sports with the anguish of broken hearts.

Dr. Channing—Have you a wife and children? Do you love them? Think of their being torn from you and sold at public auction as brutes and chattels! Would you think that any crime could equal that of countenancing and upholding it?

Slavery! In the words of the Earl of Chatham—'it is only another name for *fraud, robbery and murder;*' and all who countenance and uphold this system of unmixed iniquity must be classed with robbers and murderers—robbers of God and murderers of never-dying souls.

Dear brother—Do you and your associates feel that you exaggerate your object? Do you feel compunction for holding up the American system of slavery—of plunder and murder—as the climax of human wickedness? O, place yourselves in the condition of a slave—where you are held and treated as beasts and are acknowledged as belonging to the human family only as objects of cruel civil punishments and you will say there is no sin like holding man as property. No—you cannot compare it to that of countenancing and upholding this system of blood and pollution.

2. The tone of their newspapers, as far as I have seen them, has often been fierce, bitter and abusive.

Here is a charge that has been repeated ten thousand times and always in the same way. 'Their language is coarse, violent and abusive.' This charge is echoed from North to South and East to West. But no body ever pretends to give the reasons on which the charge is founded. What does Dr. Channing mean by *fierce, bitter and abusive words?* Will he say that it is bitter and abusive to call the man that claims me, my wife and children as his human cattle and traffic in us as brutes, a thief, a robber and pirate? Not a single sentence is quoted to show what he means by this charge. You cannot plead guilty to this charge, for Dr. Channing and no one else has ever told you what is meant by it. Nor can you repeat of an error till it is pointed out. You cannot alter your abusive words and tone, of which the enemies of your cause are ever complaining, and show you what to correct. I hope Dr. Channing will live to read your papers 20 years hence, and then see whether their tone will appear so *bitter and abusive.* He will then be astonished that the abolitionists could even write and speak so tamely on such a subject.

3. The slaveholder has been held up to execration as a monster of cruelty.

Who is the slaveholder? He that claims a right of property in the bodies and souls of men and uses and traffics in them as beasts and chattels. Are not such men *monsters of cruelty?* They crush the hearts of suffering millions—they outrage every feeling of modesty and delicacy in the female heart—they sport with the agonized husband's groans—they mock the delirium of maternal anguish and jest at the orphan's tears. They make merchandise of men, women and children! O soul-sickening sight! Can man ever thus be bereft of all pity and sympathy for his brother and sister? Can he ever be so lost to every feeling of humanity as to sell his own brothers and sisters and his children, too, as beasts and chattels? Talk not of the savage Indian dancing around his slowly-consuming victim. O, it is mercy—compared to the cruelties daily inflicted on the sons and daughters of Africa, by the Christians!! and civilized savages of the Southern States. We must—we cannot help, but regard the slaveholders of the South as monsters of cruelty—as *ferce tigers*—while they continue to hold our brothers and sisters as property. O, that God would convert these tigers into lambs—then would Africa regard her oppressors with love and affection. Do you not most willingly plead guilty to this charge? Indeed—you and your associates do believe, our robbers are monsters of cruelty. The children of Africa—the poor down-trodden slave, can, at present, see them in no other light.

4. Dr. Channing charges the abolitionists with adopting for their motto, 'Immediate Emancipation.'

What Abolitionist would not glory in pleading guilty? What motto would Dr. C. have you adopt? **Gradual Emancipation?** Farewell to the hopes of the slave, if *gradualism* be your motto. **The voice of Africa is for Immediatism.** Her children do not wish to be held as brutes another moment. They wish to be received into the family of Man—where God placed them, but whence this Christian land has well nigh expelled them. The abolitionists do recommend *immediate*, not '*gradual*' action on this subject. They would have the slave set free at once from all irresponsible dominion and placed under just and equal law.

5. The Doctor charges the abolitionists with forming societies and gathering into them the old and young—females and children.

This makes a grave and serious charge. He is opposed to associated action on the subject

f of slavery. But I will not comment on this charge, hope you will insert it in the Liberator entire, it needs only to be read, to be condemned. Would God that every man, woman and child, were associated for the battle against oppression. Then could Africa soon unite with America, her fair and cruel-hearted sister and sing the song of jubilee.

6. The Doctor could not close his book without a thrust at George Thompson, Africa's dearest friend!

This is the unkindest cut of all. That Dr. Channing should join with all that is base in this land to defame our dear and noble brother and friend. That he should breathe aught against that pure and noble hearted philanthropist. For this I have no words to express my sorrow. My tears shall tell my grief to God. I would say to all our oppressors and their abettors—abuse Africa, the country of my love—trample her sons and daughters in the dust and cast them out from the pale of humanity, but, O, do not any more abuse and slander him who has periled his all for the oppressed. While memory lasts—while the wrongs of bleeding Africa shall be known on earth—let the name of George Thompson be cherised in the bosoms of her sons and daughters. Associated with other names—which will soon be regarded as the glory of this and of all lands—let Africa's children connect that name with their dearest hopes.

GENIUS OF AFRICA.

PRESENTATION OF PETITIONS.

Correspondence of the Boston Atlas.

Washington, Friday, Dec. 18, 1835.

The Senate did not sit to-day. In the House we have had a most animated, interesting and extraordinary discussion, which grew out of the presentation of a petition for the immediate abolition of slavery in the District of Columbia. The petition was presented by Mr. Jackson of Massachusetts, and came from certain individuals in the town of Wrentham. It was read by the Clerk, and was both in its tone and language calculated to offend and disgust the people of the South. By implication, it stigmatized the slaveholders as little better than land-pirates. Upon the presentation of this memorial, it was moved to lay it upon the table; but Mr. Hammond of South Carolina immediately arose, and moved to reject it. The Speaker replied, that according to the rules of the House, the motion to reject must lay over till the next day, and that the motion to lay upon the table had precedence of it. This decision was contested by Mr. Williams of North Carolina, who appealed from this to the House.

An exciting discussion, in which I should think more than twenty members took part, now ensued and continued until it was interrupted by the darkness of approaching night. The Speaker was evidently perplexed in the extreme, and attempted many times in vain to restrain the debate within its proper limits. He candidly confessed his embarrassment, contradicted himself several times, permitted his decisions to be disregarded, and faltered until at last Mr. Williams, in answer to an inquiry whether he persisted in his appeal, replied in a loud and very pointed manner: 'Of course, if there is no decision, there can be no appeal.'

The debate did not end here. In the midst of its confusion, the House inadvertently committed itself by a vote, which admitted of the consideration of the disposal of the petition. Motion after motion was now made, until there was such an entanglement of motions, that it was difficult to get at the true one before the House. Member after member arose, and just as he was waxing warm in his remarks, he would be called to order and compelled to sit down. The points of order would then be disputed, and new embarrassments would be created, until poor Mr. Polk seemed as if he would like to seize his hat, and bolt out of the House to escape from the agitating scene, over which it was his harassing duty to preside. A motion was made to adjourn, upon which there was a call to divide, and then to appoint tellers. Accordingly two tellers were appointed, and the members in the affirmative first passing out into the area, and marching by twos between them, were followed by those in the negative, until the votes on both sides were counted. The motion to adjourn was not carried, and the discussion was resumed.

Mr. Hammond of South Carolina made his debut in a speech of much eloquence and force. He said that he wished to bring the question under consideration to a definite settlement; and to determine the point, whether ignorant fanatics should be encouraged to send their inflammatory missives into that House. With regard to the South, said Mr. H., this is a subject, in which no consideration of party politics can interfere to bias our decision. We are united to a man; we ask no sympathy, and sue for no conditions, we scorn assistance, and we defy opposition.'

Messrs. Peyton of Tennessee, Wise of Virginia, and Pickens of South Carolina, spoke with great spirit in favor of rejecting the petition. 'What, sir,' exclaimed Mr. Wise, 'shall a memorial stigmatizing a great portion of the people of this confederacy—and many of the members of this House—myself among the number—as land-pirates, be entitled to a moment's consideration?' The gentleman from New-York, (Mr. Beardsley,) has spoken of the sacred right of petition, and, sir, it is a right guaranteed to the people, and one which I would not infringe. The people have their right of petitioning, but the House has its right of deciding as to the decorum of the language employed, and the legality of the object demanded.' Mr. Wise contested the right of Congress to legislate upon the subject of slavery in the District; and said, that when that invasion should be attempted, it would be the signal for him and his colleagues to go home. He supported the views of the gentleman from South Carolina; he wished no more evasions—no more blinkings of the question; he would have a test-vote upon the subject.

Mr. Beardsley of New-York, made several ineffectual attempts to bring the pending discussion to an accommodating close; and in the course of his remarks he made some allusions to 'fanatics on both sides,' which appeared to strike obliquely at certain Southern gentlemen upon the floor. Col. Pickens, of South Carolina, replied in a strain of indignant remonstrance, and said, that if the gentleman meant to insinuate that he or his southern coadjutors in this matter, were actuated by sinister or improper motives, he flung back the slanderous imputation with scorn and contempt. (Cries of 'order, order,' from different parts of the hall.)

After a protracted debate, in which more forensic talent was elicited and displayed than I could have believed existed in the House, the question was called upon the motion to lay the petition upon the table. The ayes and noes were demanded, and there were found to be in the affirmative, 61; in the negative, 121—so it was agreed that the petition should not be laid upon the table. Mr. Hammond now offered the following resolution.

Resolved, That the petition of the inhabitants of the town of Wrentham be rejected.

A renewed discussion upon this question now ensued, in which several members engaged. Mr. Sutherland was speaking, with his rotund, bell-like and expansive voice, in favor of the resolution, when a motion was made to adjourn. A count was again called for—tellers were appointed, and it was found that a majority were in favor of adjourning. The House accordingly stands adjourned till Monday. But the snake is scotched, not killed. The debate upon Mr. Hammond's resolution will doubtless be revived on Monday with redoubled vigor. The Southern gentlemen are, I think, right in demanding a test-vote upon this most important question. I fear, however, that this will all be evaded, and that the petition from Wrentham will be rejected by an immense majority, upon the ground of the indecorum of its language, and not upon the general ground that all petitions for a similar object are inadmissible in their nature.

ANNUAL MEETING OF THE AMERICAN COLO-
NIZATION SOCIETY.

[From the Correspondent of the Boston Transcript.]

WASHINGTON, Dec. 17.

The past two evenings have been occupied with the deliberations of the American Colonization Society, who have just held their anniversary meetings. I rejoiced to hear from their own lips the opinions of such men as Clay, Southard, Mercer, President Dewer, Dr. Proudfit, and many other distinguished citizens from the four sections of the Union. The Society does not contemplate *Emancipation*, but simply *Colonization*—not of slaves, of whom it is said they are comparatively happy, but of the *Free Blacks*, with their voluntary consent, whom many of them, in the language of Mr. Mercer, of Virginia, one of the original members of the Society, regard 'as a nuisance—spreading contagion wherever they are, whether in the East or the South.' This, however, is a slaveholder's opinion.

At the meeting on Tuesday evening, Henry Clay presided, and the venerable Joseph Gales, father of the senior editor of the National Intelligencer, was chosen first Vice President. Mr. Gurley, the well known vindicator and persevering Agent of the Society, was Secretary. After the Annual Report was read, Mr. Atkinson, of Virginia, offered and supported at great length a resolution vindicating the *benevolence* of the Society. The resolutions were laid on the table.

Mr. Clay then called Mr. Mercer to the Chair, and took the floor. Hitherto the audience, composed of three or four hundred ladies and gentlemen, had not been remarkably attentive. Now every ear was open, and every eye upon the speaker. All were hushed to profound silence, but the orator. He had come, he said, with a determination not to address the meeting, but had been urged to urgent solicitation. The Colonization scheme was very dear to him. It had always received, and would continue to have his hearty support. From the North and the South it had been assailed by two great parties—the one contending with mad and blind zeal for immediate emancipation, the other as madly for perpetual slavery. The Colonizationists held council with neither. The Rev. Gentleman from Virginia had asked 'What have the Abolitionists done?' He should rather have asked, 'What have they not done?' They have forged anew the fetters of the slave. They have compelled the master to exercise greater rigor—to watch more circumspectly—to impose new restrictions—to curtail privileges—and make the slave more a slave than before. Have they ever liberated the bondman?—ameliorated his condition?—multiplied his comforts? What have they done? What have they not done? He was acquainted with many of these gentlemen in the North. Their motives, he doubted not, were good. He respected them, while he deprecated their acts. They were good men, blindfolded. From his boyhood he admired the motives of every man, wherever he had found him who contended for human liberty. He had looked to the North for information, and had been struck with the ground assumed by the northern Abolitionist—particularly with that taken by a truly philanthropic gentleman, who heretofore had been of them and with them. [He alluded to Gerrit Smith, of New-York, who is now a member of the Abolition Society.] He has, continued Mr. Clay, connected himself with that Society, because, in its overthrow, one of our greatest and best national blessings would be overthrown—

Free Discussion. Free discussion! What is free discussion? Discussion is antecedent to deliberation—deliberation to decision. **The people of the North have no right to decide—therefore no right to deliberate or discuss the subject of Slavery.** [What think you of the syllogism?] He made some further remarks on the benevolent object of the Society, and concluded his speech, which was very brief, by a fervent expression of a wish that the Society, in the energetic language of the West, might 'go ahead.'

The Society met again by adjournment on Wednesday evening. When I entered, Mr. Mercer, of Virginia, had the

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CHRISTIAN MIRROR. Among the professedly religious papers (alas! of how little avail is mere profession!) which the colored population of this country will have cause to remember as stumbling blocks in the way of their emancipation, is the Christian Mirror of Portland—a paper which, after having misrepresented and denounced the abolitionists with all obtuseness and available energy, is now complacently dwelling upon its calmness, moderation and impartiality! The editor challenges admiration and applause for publishing the proceedings of the Maine Anti-Slavery Society without charge! Generous man! He says—“We wish every thing done above board. Open field and fair play.” O yes—very magnanimous! You will understand, dear reader, that a principal reason why fair play is henceforth to be allowed in the columns of the Mirror is, that any other course would greatly hazard the patronage of that paper, in consequence of the continual growth of the anti-slavery cause, especially in the religious community of the State. This is apparent from the management of the Mirror for the last five years. In publishing the documents of the Anti-Slavery Society, he is careful to say—

“We desire not to be considered as responsible for all the views expressed in these documents. On the contrary, we think them open to some severe criticisms; but these we choose our readers to make themselves, *for reasons which might be specified*.¹

O no, not responsible for some of the noblest sentiments that have been put forth in vindication of impartial liberty! But the cautious editor has no caveat to enter against the abominable sentiments contained in certain pro-slavery letters of ‘a wolf in sheep’s clothing,’ named Rufus W. Bailey, with the title of ‘Rev.’ prefixed to his name, a recent New Englander now residing in South Carolina, who is supplying the Mirror and other religious papers with his impudent statements respecting southern slavery, and his abusive attacks upon northern abolitionists. Take the following specimens:

‘The evils of slavery, in all respects, have been gradually and rapidly diminishing, [!] (gradual rapidity!) tyranny and oppression of the powerful over the weak exchanged for a paternal care, [!] the slaves admitted to a place in the regard and attention of the master as members of his family, [!] and the whole system of moral means brought to bear directly on this population!!!’

These [the anti-slavery] societies have done more to aid them [the Nullifiers] in their object, and to sanctify their crime, than the tyranny of any government could have effected in half a century! They annihilate, so far as this subject is concerned, the Union party, and give to Gov. McDuffie entire disposal of every man in South Carolina capable of bearing arms!

Of course, then, they give him entire disposal of Rufus W. Bailey, who, morally speaking, seems to be a thing ready to be disposed of just as tools may be wanted. Yet McDuffie wishes to put to death every member of those societies which are so essentially aiding his treasonable projects! Strange inconsistency. Again:

‘Fired with such imaginations, the northern abolitionist readily *sweats eternal hatred to the South!*’ So far as South Carolina and the neighboring Southern States are concerned, his representations of slavery are false!

I wish to see justice done to the slave even in his emancipation, if that should ever be effected! Having suffered [?] in bondage, I would not precipitate him into a greater evil by a premature emancipation!

‘Intelligent slaves [!]—we must prepare them for freedom! see the difference between themselves and the free blacks, and are conscious of their own superiority, [!] They understand and acknowledge that, in divine providence, the African race in this country have been COMPENSATED AN HUNDRED FOLD for the injury done them by the inhuman slave dealer, [!] Daily praise is rendered to God for the providence which made them slaves in a christian land!!!’

The slave is still protected in his rights [!]—there’s coherency! by public opinion! which most effectually punishes in execration by common consent, [more coherency!] ‘public opinion’ punishes by ‘common consent!’ the man who abuses his slave! There is a high standard of public feeling on this subject, better than all legal enactments! in the case to protect the weak against the strong! [i.e. protect property against its own er!] The man who will brutally abuse his slave [i.e. a chattel,] is held in a similar abhorrence with him who will abuse his child or his wife! [i.e. irrational, accountable, immortal being!] What strange state of society, which elevates in value and care, mere implements of husbandry to a level with white slaveholders!]

When we compare the slave’s condition with that of the free blacks, we have occasion, as do, to admire the goodness and grace of God, which brings good out of evil, and often makes the wrath of man to praise him!

Very little difference exists in their view of slavery, between pious people at the North and the South. The evil [i.e. the paternal care!] of the slave is felt here and acknowledged!

In its first introduction, slavery was forced up on the states, then colonies. Just as much as were lying and adultery!

Suppose your brother should come to you, and declare that your nose is freckled, and insist on skinning it, [!] or that your head is deformed, and undertake to scalp it, [!]—would you readily submit to the operation? No, sir, you would not submit!! The supposition in the argument is precisely applicable, [!] You have to convince the slaveholder, &c.; [i.e. you have to convince him that to hold human beings, God’s precious image those for whom Christ died, in bondage as his property, is as wicked as it is to have a freckled nose or a deformed head!] Excellent!—for a minute the gospel too! How may infidels chuckle!

As the moral character of the slave is elevated, [i.e. the moral character of a piece of property, of a pig, for example!] he becomes more valuable, and his right [i.e. the right of a pig!] will be more respected by his master!—[i.e. the more money the slave will bring in the market, the more his master will respect him. No doubt he will have a strong attachment for both body and soul!] Christian slaves are capital stock—almost as valuable as the best race horses of Virginia!]

The present is evidently not the time for the extinction of slavery in the southern States. [Let the oppressed go free!—To-day, if ye will hear His voice; harden not your hearts.] But it is eminently the time for their moral improvement, [i.e. the moral improvement of property, of pigs and sheep!] and in this, we are diligently and successfully engaged! LET US ALONE! [Not while you continue to make merchandise of our species, and vainly attempt to humanize cattle.]

But the abolitionist I know will still ask, must we leave the poor slave in his bondage? I say to Jim—yes, Sir, you must leave him there, where you

ill-directed, though perhaps well intended, zeal has prolonged his servitude for half a century! [What kind, disinterested, christian men must the southern slaveholders be, who add to the servitude of their guiltless victims half a century, on account of the ill-directed zeal of those who sympathize with them? How conclusively it proves that the charges of inhumanity and impiety, which the abolitionists have brought against the slaveholders, are scandalous libels!]

The idea has been a favorite one in my own mind, [so it has been, professedly, in the mind of every kidnapper and slaveholder for more than two centuries,] to effect a termination of slavery, after the slaves [cattle] are prepared for freedom, BY A COMPENSATION TO THE OWNERS!

THE SUBJECT MUST BE DEFERRED. [Wait till a more convenient season.] It cannot now be discussed. [Yes it can: we are not yet gagged—the freedom of the press still exists.] You will not be permitted to discuss it on the floor of Congress! [Indeed! nous verrons.]

I know Arthur Tappan, Rev. Dr. Cox, Rev. Mr. Bassett, and Rev. Beriah Green: I know them only to honor and respect them. But a persistence in their course, though commenced in piety and wisdom, obstinacy, is madness, is SIN . . . Will they not relent? . . . But they will not persist in their course!—BECAUSE the cause of benevolence, which guided them to the war, requires them to put off the harness!!! [Wait and see, false prophet.]

There are, I have no doubt, bellows blowers in this work of designed benevolence, who are reckless of consequences; who are willing to scatter firebrands, arrows and death; who are entirely willing to forge instruments of slaughter for the hand of the slave, while they knock off the fetters from his limbs; who are entirely willing to influence his passions, and engage him in the work, more revolting to every natural feeling of sympathy than the worst evils of slavery, which exist only in the false pictures of their fevered imaginations! [Name them.] I dislike to call names. [Pray, don’t be so excessively difficult!]

It is not singular that the [abolition] leaders, in this work of butchery, should be made responsible for the acts of the party. They are the authors of wrongs which they know to exist, can prevent, and neglect. THEY MUST REcede. They will recede—will they not? [Wait and see.]

The abolitionists have written and circulated incendiary publications, in a manner calculated to excite insurrection. They are rash, unadvised, and stubborn. They defeat their object, agitate the country, and are bringing lasting evils on the whole nation! [The Lord judge between them and us, that shameless falsehood!]

These are a few specimens of the lying testimony and appalling obduracy of this blind guide—this high priest of heathenism; but the editor of the Christian Mirror, in publishing them, does not say that he ‘thinks them open to severe criticisms’—not he. It is only anti-slavery, not pro-slavery documents that excite his alarm, and call for strong reprehension. Still, he says he for fair play: and then, in giving his reasons why he consents to publish anti-slavery documents, see how he compliments the abolitionists! Thus—

Finally, we have been influenced, personally, not a little, by that precept of our Saviour which requires us to do good to them [i.e. the abolitionists] that despicably use and persecute us: and that of his apostle who instructs us not to be overcome of evil, but to overcome evil with good.

A few weeks since, the Rev. Mr. Thurston, of Winthrop, Me., was prevented delivering an anti-slavery address in Bloomfield by a mob. The editor of the Mirror, in noticing the disturbance, with singular modesty and disinterestedness remarks:

Perhaps this issue would have been avoided, if our paper had had a more general circulation in that quarter where the offence was committed. The friends of religion and good order would do well to apply this remedy without delay.

Such cant is insufferable from one who, for the last three years, has spared no pains to bring popular odium upon the anti-slavery cause and its advocates. It is needless to add, that both the editor of the Mirror and the clerical impostor Bailey are the warm friends of that most cruel and impious combination, the American Colonization Society.

Alluding to the mob in Bloomfield, the Mirror says:

In such a promiscuous assembly, as makes up a mob, a variety of motives have influence. Some for the fun of it, from mere love of excitement, no matter what kind; some from desperate malice; and, probably, the greater part know not wherefore they come together.

It seems, then—their enemies being judges—that abolitionists are not convicted of wrong-doing by the tumult that is raised against them. Let us hear no more of their obligation to desist from their labor of love, because it displeases the rabble. But how happens it that colonization meetings are never disturbed by the lovers of fun and excitement?

Is it said, our language is severe upon the Mirror? We answer, it is authorised by a very long acquaintance with the editor’s sentiments and writings. There are occasions when severity is indispensable: perpetual placidity is a state of mind destitute of holy repugnance to error. Strong moral indignation, in view of moral cowardice and corruption, is high evidence of love. Those religious newspapers which have hitherto so long opposed the anti-slavery cause, are beginning to see and feel that they will not be much longer tolerated by the christian community: hence their tone is becoming changed, and they are stealthily assuming new ground. They have not sufficient magnanimity to confess their errors, nor to bear testimony in favor of those who have done right, and contended manfully for the truth, in the midst of surrounding darkness and peril. They design, if possible, (O disgusting meanness!) to occupy the position of abolitionists, without seeming to move an inch to superficial observers. They mean (when they can hold back no longer) to adopt our principles, but still to decry us. We pity and forgive them, and wish them nothing worse than this—that they may have the spirit of repentance and more honesty.

RIOTS. Gov. Vroom, of New-Jersey, in his message, boasts that that State has not been disgraced by riots. Perhaps the reason is, because the cause of the slaves has not been publicly advocated in New-Jersey. We hope the true reason is, because the people hate slavery, and are in favor of free discussion.

The present is evidently not the time for the extinction of slavery in the southern States. [Let the oppressed go free!—To-day, if ye will hear His voice; harden not your hearts.] But it is eminently the time for their moral improvement, [i.e. the moral improvement of property, of pigs and sheep!] and in this, we are diligently and successfully engaged! LET US ALONE! [Not while you continue to make merchandise of our species, and vainly attempt to humanize cattle.]

But the abolitionist I know will still ask, must we leave the poor slave in his bondage? I say to Jim—yes, Sir, you must leave him there, where you

VERMONT CHRONICLE. This paper was formerly rampant in favor of the Colonization Society, and as warmly opposed to the Anti-Slavery Society. But, for some weeks past, it seems to have almost wholly lost its antipathy for the one, and its love for the other. Have the editors grown weary in well-doing? or is their prostrate scheme independent of their aid? or is it not so praiseworthy and important as it once was? or have they discovered that they have been in error? or is the Anti-Slavery Society any less objectionable than it was a year ago? Why this dubiousness—why this caution, on their part? Wonder whether there has not been a pretty considerable alteration in public sentiment in Vermont, in favor of the abolition cause? whether the State Colonization Society has not been annually depreciating in character and finances? and whether, if so, this resolves the problem respecting the equivocal course of the Chronicle? Perhaps our brother Murray, of the Brandon Telegraph, can tell us.

NEW-HAMPSHIRE OBSERVER. This paper has been as wayward and perverse as either the Mirror or the Chronicle. Public sentiment, however, has so far altered in the Granite State, in favor of the anti-slavery cause, as to compel the editor to open his columns impartially to all sides of the great question. We shall all come out right together, by and by—some from principle, others from interest, and some from both PRINCIPLE AND INTEREST.

RELIGIOUS INTELLIGENCE. The spirit and domination of Mr. Leonard Bacon still characterize this work: not that he either edits or directly controls it, but its propinquity to himself makes its character decisive—and that is, a support of the Colonization Society as obstinate as it is hopeless, and a bitter hostility to the anti-slavery cause. [Query—What has become of the ‘Journal of Freedom,’ alias the Advocate of *Gradual Emancipation and Immediate Transportation*?] The Intelligencer publishes an extract from a letter written by a distinguished minister of the gospel, in England, (who is he?) dated Durham, 13th Oct. 1835, in which this language is held respecting George Thompson:—“If, as he says at Andover, either Dr. Cox or himself must leave the Anti-Slavery Society, it will not be the former—if I know anything of English principle and sense.” Mark the prediction! It comes rather unfortunately and most unseasonably for the prophecies, after the publication in the New-England Spectator of a letter from the Rev. John Scoble, Secretary of the very Society alluded to, dated London, Oct. 1, 1835, in which Mr. S. holds this language: “Dr. Cox will be taken to account on his return to this country, for his dastardly conduct in the United States. He will not, of course, be allowed to remain on our committee.” We shall know very shortly who is the false prophet!

BOSTON COURIER. We shall not dwell upon the character of the Courier, or the editorial career of its editor; for what is notorious needs not to be written. But we wish to give to the public a specimen of the honesty and magnanimity of the editor of the Courier, by way of illustration of character. During the present year, he has been assiduous in publishing all the malicious and defamatory attacks upon Mr. Thompson’s character that he could find in his exchange papers, adding some of his own characteristic vituperation to pepper the dish. Was it too much, then, to expect that he would consent to publish gratuitously, and at the respectful request of the Society, the triumphant vindication of Mr. Thompson, recently put forth by the Massachusetts Anti-Slavery Society? It was. This vindication, it is true, appeared in the Courier, but it cost the Society twenty-five dollars! ‘Honest Iago!’—Put money in thy purse! It is thus that our opponents defame and ill-treat us, and then refuse to permit us to be heard in self-defence, without paying roundly for the privilege! What an honorable contrast is seen in the conduct of the large-hearted editor of the Boston Daily Advocate! He publishes the vindication without charge, although he has never maligned, but, on the contrary, has always spoken in the highest terms of Mr. Thompson. These things ought to be remembered.

CHRISTIAN WATCHMAN. The Watchman seems to be anxious to get right as soon as public opinion will allow it to do so—and even a little sooner. A correspondent proposes this test question to the editor: ‘Is the holding of slaves a sin against God?’ The editor replies emphatically—‘Yes.’ We offer the right hand of fellowship to our brother Thrasher.

LYNN RECORD. We have occasionally adverted to this spirited and ably conducted sheet, in favorable terms. It is one of the few newspapers which seem to place a just estimate upon truth, liberty and independence, and to be more regardful of duty than of patronage. The editorial articles are written with unusual precision, cogency and intelligence. The Record began an early warfare against Masonry, which it has continued with unabated zeal. It also early espoused the cause of Immediate Emancipation, Temperance, and Moral Reform, and hence presents strong claims upon public patronage. The last week’s number contains the following paragraph, respecting the Andover calumny:

Kaufman’s Lie. We proved in our last paper by the testimony of three clergymen, all of unblemished and respectable characters, that what Kaufman had said concerning George Thompson was not only false, but must have been known by K. to have been so at the time it was uttered; for Thompson repeatedly said, what was publicly known to be his sentiment, that ‘no man has the right to shed the blood of his fellow man.’

Will the papers which were so eager to set a mob on Mr. Thompson and his wife and children by publishing the garbled and false statement of Kaufman, now have the justice to expose the misrepresentation and the hypocrisy of its author by publishing the counter statement? Will the Professors of the Theological Institution at Andover, who volunteered in certifying to the veracity of Kaufman, now retract their certificates, and denounce Kaufman to the world, as they ought?

PROGRESS OF THE CAUSE. Although the opposition to our cause is powerful and virulent, yet the most prejudiced must confess that our labors are not in vain in the Lord. The good seed which so many have been sowing for years in various portions of this land, is bearing fruit—some thirty, some sixty, and some a hundred fold. The infuriated slaveholders, and their northern abettors, are continually crying, in tones of desperation and terror, ‘Let us alone’—but we shall not let them alone until they let their miserable victims alone—until they cease scourging, plundering and selling our poor enslaved brothers and sisters—until they repent, and forsake their sins, and turn to the living God. As they increase in stubbornness and cruelty, so we must increase in zeal and activity.

NOTICE TO OUR BOSTON SUBSCRIBERS. On the 1st of January next, the Liberator will be discontinued to all the subscribers in this city who are in arrears for the past year.

Owing to the delinquency of a former carrier, some mistakes will probably occur, which will be promptly corrected by applying at the Anti-Slavery Office, 46 Washington-street, 3d story.

HENRY E. BENSON, Genl. Agent.

December 12.

A CARD.

The Committee of the Baptist Society in South Reading, would tender, in behalf of that Society, the warmest expressions of thankfulness to the Firewards, Enginemen, and citizens generally of South Reading and the adjoining towns, for their prompt, assiduous and indefatigable exertions, at the conflagration of the Baptist meeting-house yesterday. For the Committee,

L. EATON, Chairman.

South Reading, Dec. 21, 1835.

NEW-YORK AGENT’S NOTICE.

If there are any subscribers for the Liberator in this city who are fatigued with it, they will please signify it by leaving their names at the office. Those who are anxious to have it continue in the field, will please extend their influence by leaving us the names of their friends as subscribers for the 6th volume. Those who are in the arrears, will please pay up their dues.

D. RUGGLES, 67 Lispenard-st.

New-York, Dec. 20, 1835.

NOTICE TO AGENTS AND PATRONS.

THE publication of the ‘Philanthropist,’ will be commenced in a few weeks,—though not in this city, as it was, at one time intended. Notice will be given in due time, of the place of publication.

Agents will transmit to me as early as possible, original or additional lists of subscribers, directing their letters for the present, to this place. Such of them as are used of the mountains will send me by the earliest safe opportunity any monies they may have collected—those who live east will make the disposition of them heretofore directed.

All subscriptions hereafter, to be paid in advance (two dollars.) The Treasurers of Anti-Slavery Societies are requested to receive subscriptions, forward money, &c. &c. This is not intended to preclude any other persons from endeavoring to support the paper by promoting its circulation.

As every effort will be used by the Editor to render his paper worthy of the high cause it supports—he expects very confidently, as long as it is so, its adequate maintenance by those who are advocates of freedom, not only of the body, but of speech, and of the press.

Editors of newspapers will confer a favor on the undersigned by giving this notice one insertion.

JAMES G. BIRNEY.

Cincinnati, Dec. 1, 1835.

LOWELL TIMES.</

LITERARY.

[From the New Monthly Magazine.]

VANITY OF LIFE.

Earthly things pass away like a shadow; and as a post that hasten by.

*As hurrying speeds the stranger by,
As flies the trackless cloud on high;
Our joys and ills are gone;
Bright hopes ascend with orient pride,
The laughing hours unconscious glide,
They sink before the ev'ning tide,
On rapid pinion borne.*

*Then why, amid the meteor gleam,
The shadowy show, the leviathan dream,
That wind our swift career,
Can life, with treach'rous wiles, impart
A spell to bind th' inconstant heart,
While Time resists, warns, 'Depart!
The parting hour is near.'*

*That welcome hour, supremely blest,
Which yields the thirsting soul to rest,
In tend'rest mercy giv'n:
Farewell! desp'nding doubts and fears;
For radiant o'er the vale of years,
Mid stormy clouds the bow appears,
The peaceful bow of heav'n!*

*No more on life's bewilder'd stage
Shall mortal ears our thoughts engage,
Or mortal joys inspire;
Th' uplifted portals wide display
A living blaze of countless day;
I mount, I rise, I soar away,
And join th' eternal choir!*

ON THE SHORTNESS OF HUMAN LIFE.

*Like as a damask rose you see,
Or like the blossom on the tree;
Or like the dainty flower in May,
Or like the morning to the day;
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
E'en such is man, whose thread is spun,
Drawn out, and cut, and so is done;
Withers the rose, the blossom blasts,
The flower fades, the morning hastens;
The sun doth set, the shadows fly,
The gourd consumes, and mortals die.*

*Like to the grass that's newly sprung,
Or like a tale that's new begun;
Or like a bird that's here to-day,
Or like the pearl'd dew of May;
Or like an hour, or like a span,
Or like the singing of a swan.
E'en such a man, who lives by breath,
Is here, now there, in life and death;
The grass decays, the tale doth end,
The bird is flown, the dew ascend;
The hour is slott, the span not long,
The swan's near death, man's life is done.*

ON TIME.

*Say, is there aught that can convey
An image of its transient stay?
'Tis an hand's breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis a courier's straining steed;
'Tis a shuttle in its speed;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing fight;
'Tis a vapor in the air;
'Tis a whirlwind rushing there;
'Tis a short-liv'd fading flow'r;
'Tis a rainbow, on a shov'r;
'Tis a momentary ray,
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at approaching light;
'Tis a landscape vanity gay,
Painted upon crumbling clay;
'Tis a lamp that wastes its fires;
'Tis a smoke that quick expires;
'Tis a bubble; 'tis a sigh;
Be prepar'd, O Man! to die.*

SUN STAND THOU STILL!

Were words uttered by Joshua under the Jewish Dispensation, and accompanied by a miracle which excited admiration and astonishment. A christian poet has thus happily rendered it subservient to the purposes of moral and religious improvement.

*Stand still—refugent Orb of day!
A Jewish Hero cries—
So shall, at last, an Angel say,
And tear it from the skies!*

*A flame intense than the Sun,
Shall melt his golden urn,
Time's empty glass no more shall run,
Nor human years return!*

*Then with immortal splendor bright,
That glorious orb shall rise,
Which thro' Eternity shall light,
The new created skies!*

*Thou Sun of Nature roll along
And bear our years away—
The sooner shall we join the song
Of everlasting Day!*

[From the New Monthly Magazine.]

THE STORM.

Written during a Tempest, when sailing up the British Channel.

*The waves run high; wild tempests rage!
The fears of death my heart engage.
What! close the scene so far from shore,
And ne'er be seen or heard of more?
Oh! sure this ocean's furious breast
Can never full to me by rest!*

*Ah! I had wish'd the humble lot
To live in some sequester'd spot,
Where, studious of divine repose,
Life's weary journey I might close.*

*And does stern Fate that lot deny?
Well! let no tear disgrace thine eye!
The power that rules the raging sea
Is master of futurity:*

*And of each wild and angry wave
Can form as soft—as sweet a grave
As that on which wild roses glow;
Or that where groups of violets blow!
Then let no tear disgrace thine eye:
Let tempests howl, and waves run high—
They're heralds of eternity.*

MISCELLANEOUS.

[From the New York Sun.]

THE SLAVERY MESSAGE.

From the unveiled and undisguised horrors of this monstrous production, the staunchest bloodhounds of slavery shrink in dismay. The purchased, the collared, the hungry pack of New-York editors, who, under the plausible pretext of crying down the immediate abolitionists, have been struggling to destroy the moral sense of the community with regard to the iniquity of slavery in the abstract; and to perpetuate upon the forehead of a country assuming the attitude of peerless freedom, the foulest stigma that can now degrade any nation in the eyes of an enlightened world,—even this mercenary and unprincipled crew, quail recreantly from the appalling chasm in justice and morals which this document reveals, and which their infernal allegiance had bound them to leap. Yes, even the Courier and Enquirer, that *Triceps apud Cerberus* of the yelling pack, dares not to encounter the indignant torrent of virtuous opinion which this official message from the gubernatorial chair of a republican state is every where arousing; but merely ventures to remark that the document is well written, in the style of its literary composition! We need not say that this small particular is too unimportant for our controversy, although such solecisms in language as that, 'the existing auspices of the country are fearfully unpropitious,' and others of like kind with which the production abounds, are no proofs of the Courier's assertion, or of the correctness of its literary judgment.

We have higher considerations in view; we have to present to the just reprobation of our fellow citizens the most flagrant aggressions upon the purity of our national character, and the most traitorous machinations against the fundamental principles of our social compact, as a federal republic, that have ever been attempted since the era of our existence. Indeed, the darkest ages of mental and political slavery, in any quarter of the globe, never gave birth to despotic pretensions more abhorrent to eternal justice and philanthropy than those which we proceed to refute. Heretofore, slavery,—intuitively repulsive and detestable slavery,—nauseating to the moral sense in its name as in its nature—has been defended only upon the ground of temporary expediency, and the difficulty of its abolition under peculiar circumstances. But now, in this official message of Governor McDuffie of South Carolina, it is not only impiously claimed as an institution fraught and glowing with divinity—of direct ordination by the living God, and enacted by his irrevocable seal,—but also as an essential and constituent element of all free and republican governments. Hitherto, its most bigoted and callous-hearted apologists represented it as a necessary evil, entailed upon us by an unenlightened and despotic foreign power, which we were to endure with patience until an era should arrive when we might abolish it, without social and proprietorial convulsions, or a precipitant and hyper-philanthropical interference in behalf of the slaves themselves. But now, in this official declaration of a sovereign state, it is claimed as a necessary and abstract good, and therefore fortunately and beneficially bequeathed to our soil by its primitive professors, and to be defended even to the penal sacrifice of the lives of all those citizens throughout the United States, who shall presume to give publicity to their opinion of its natural injustice or social inexpediency! Yes, this message expresses the deliberate opinion that the laws of every community should punish THIS SPECIES of interference BY DEATH WITHOUT BENEFIT OF THE CLERGY. But whether this pious and divinely illumin'd Governor McDuffie meant by the latter terrible clause of this penalty that those offenders should be hanged without the common privilege, allowed to all condemned culprits, of participating in the ghostly consolations of a godly minister, or that they should be excluded from that intercession of the ecclesiastical power for the mercy of the temporal, as this clause anciently meant, and still formally means in England, is not lucidly indicated. Since, however, an ecclesiastical interference with the civil power is not legally recognized in any state of our republic, we are compelled to select the inference that the governor demands that all such culprits shall go to the gallows praying 'upon their own hook,' and without any pastoral guides to rescue them from the just deserts in the bottomless pit.

Lest it should be supposed that we have mistaken or misrepresented the extent of this outrageous demand, we refer our readers to the extracts from this document which we published on Thursday, and in which it is stated that if this penalty were enacted only within the State of South Carolina, and its slaveholding sisters, they might 'all well do nothing.' It therefore requires that 'all the other States in the Union shall enact the same penalty, or be nullified by South Carolina. To persuade them to this righteous and enlightened legislation, notwithstanding they have all wisely and successfully abolished slavery within their own respective jurisdictions, South Carolina says, 'let us approach our co-states with all the fraternal mildness which becomes us as members of the same family of confederated republics.' Which is to say, in other words, 'My dear sisters, you know I live upon the fruits of slavery, and have no inclination to adopt another mode of life; but although you have abandoned the like course of prostitution yourselves, yet I beseech you to kill—' to hang without benefit of the clergy' every person within your reach who points the finger of contempt towards me, or reprehends the lucrative disposal of my person to which I am devoted.'

George Thompson.—This gifted and abused individual has, it appears, left this persecuting land for his native country. Jonah was heard at Nineveh, and Paul at Athens, but a Christian nation could not brook the reproach of his mission of charity and zeal for the slave. Posterity, yea, the world, now will decide between them. He carries with him the confidence and best wishes of the friends of the oppressed and will meet at home with that need of honor and reward of which his enemies here have basely strove to rob him. His witness is in Heaven, and his record is on high.—*Fall River Recorder.*

George Thompson.—We cannot find words adequate to express our abhorrence of the spirit which has followed him during his sojourn in our country, and which at length by calumny and detraction has compelled him to flee for a time to Britain. It is the same spirit of evil which has beset the reformers of every age. It pursued the early defenders of the Christian faith till they found refuge in the dens and caves of the earth; it made martyrs of God's own apostles, and drained the life-blood of Heaven's Anointed.—*Vermont State Journal.*

Mayor of Boston.—Mr. Lyman declines a re-election. We trust the people of Boston will have the wisdom to elect a man who will not, to gratify a ruffian mob, order to be delivered into their hands for destruction, at their demand, the property of the objects of their malice; and who will proffer protection to an innocent fellow citizen, only on condition that the Mayor may be allowed to drag him to jail and incarcerate him under false indictment.—*Vermont Telegraph.*

The most gross epithets and vulgar remarks have been heaped on Miss Martineau, for declaring her abhorrence of American slavery. Certain newspaper ladies in attempting to lessen her character as a writer, have proved to a demonstration that they are not gentlemen.—*Pawtucket Chronicle.*

MISCELLANEOUS AND MORAL.

WHICH OF THE RACES IS DESCENDED FROM CAIN?

[From the N. Y. Evangelist.]

MOST DESTRUCTIVE FIRE.

This city, yesterday so proud and prosperous, is to-day shrouded in gloom. The judgments of God have fallen upon it. May all the inhabitants learn righteousness.

The most destructive fire that this nation ever suffered, commenced its ravages in this city on Wednesday evening, about half-past eight o'clock, and had not ceased at noon on Thursday. It broke out in the stores of Comstock & Andrews, No. 25, Merchant-street, near Pearl, and in half an hour there was a sheet of flame spread all over the region. The cold was so severe, and the first progress of the fire was so rapid, that the engines were of little avail to check it. We visited the scene in the morning, and contemplated with awe the conflagration of a greater amount of property than all that has been burnt in the United States in many years. About five hundred of the largest and richest stores in the city are burnt. The fire has spread over nearly the whole space bounded by Coffee House slip, Wall-street to Broad, Broad-street to Pearl, Pearl-street to Coenties slip, and down Coenties slip to the river; or more particularly: South-street, from Wall to Coenties slip, about 40 stores. Front-street, same to same, 70 stores. Water-street, same to same, 70 stores. Pearl-street, from same nearly to Broad-street, about 90 stores. Merchant-street, all, 31 stores. Wall-street, south side, from William to the river, 30 stores, and the Merchants' Exchange. Exchange-street, all, 31 stores. Exchange place, both sides, from Pearl nearly to Broad, about 38 stores, and Dr. Mathews' church. Stone-street, from William nearly to Broad, 40 stores. Hanover-square, all.

The offices of the Daily Advertiser, American Journal of Commerce, and New York Gazette, are burnt. The editors of the Times removed their printing materials. The Post Office, in the basement of the Merchants' Exchange, having timely warning, we believe was removed without much loss, into the custom house in Pine-street. The other occupants of the Exchange had sufficient time, and we presume also removed their property.

No estimate of the expense can be relied on. It reckons by tens of millions. Whether it is twenty, or thirty, or sixty millions, none can tell. It must doubtless bankrupt every insurance office in the city, and probably break many banks. The whole stock of the Fire Insurance Companies in the city is but ten millions, and the bank capital but twelve. The yearly revenues of the nation would be lost in the gulph of this ruin. The springs of business—the sinews of defence—the fountains of charity—all are gone. No mind can trace out the extended influences, the multiplied individual calamities, in our own and in foreign countries, which will follow from such a prodigious and sudden annihilation of property. Never, before, was it so clearly seen, among us, that riches take to themselves wings and fly away.

It is feared that many lives are lost; but the particulars cannot be ascertained. By three o'clock, P. M., on Thursday, the police had every inch of room at their disposal crammed with persons taken up for attempting to pilfer the goods that were exposed.

The Journal of Commerce and Daily Advertiser saved their books and most of their property. The Post says:

'We have reason to believe that, however formidable the present fire appears, it will not bring such general ruin upon individuals as many would be apt to imagine. Much of the stock of our insurance companies is owned by people in other states, and there is an elasticity in the state of business as always conducted in this city, which, however serious the present losses, will in a short time, it is believed, restore things to their usual channel.'

ARTHUR TAPPAN.—It will be interesting to many to learn, that Arthur Tappan & Co. escaped the absolute ruin in which so many are involved. Their store being of stone, and having window shutters of thick boiler iron (put on after the mobs of July, 1834,) withstood the flames for nearly an hour, while all was in a blaze around it, so that the books and papers, a very large amount of goods, probably \$100,000 worth, were carried out, and after two removes, placed beyond the spread of the fire. It is supposed that the insurance will cover the remainder of his loss.

The energies and daring with which the colored people pressed to save Mr. Tappan's goods, greatly impressed the bystanders. It was with difficulty they were restrained from rushing in after the flames had burst out at the door.

A correspondent of the Philadelphia Inquirer writes:

'It is an assertion so constantly made, that Great Britain laid the foundation of slavery in the United States, by the introduction of blacks, that it is now the undisputed opinion of almost every man throughout America. This is apparently founded on tradition, but not on truth, if the statement of the earliest historian of Virginia is to be accredited. The gentleman (Beverly, 2d ed. 1722, p. 35) affirms that 'In August following, (1620) a Dutch man-of-war landed twenty negroes for sale, which were the first of that kind that were carried into the country.' Their purchase appears, therefore, to have been a voluntary act of our own, and by no means forced upon us by the mother country. Let the saddle then be placed on the right horse, and let us remember that Truth is sacred, even if it militates against ourselves. We are living under a despotism more intolerable than Greece or Poland ever felt, and as bloody and atheistical as was that of Robespierre. It is a question of life and death to this nation—of Christian freedom and abject bondage—that we have now to decide. We rejoice and thank God, that it assumes such a shape, and is presented at such a crisis. The people—blinded and misled for a time—will in the end see and decide right. When, then, to their deceivers! A tide of indignation shall sweep them from the high places of power, and sink them into the lowest depths of infamy, with Pharaoh and his hosts.'

It is a conceded point, on the part of the southern slaveholders, that *slavery and the freedom of the press cannot exist together*. One or the other must be given up—and that, too, speedily! The issue we do not fear. The truth that we utter is impalpable, yet real: it cannot be thrust down by brute force, nor pierced with a dagger, nor bribed with gold, nor overcome by the application of a coat of tar and feathers. The cause that espouse is the cause of human liberty, formidable to tyrants, and dear to the oppressed, throughout the world—containing the elements of immortality, sublime as heaven, and far-reaching as eternity—embracing every interest that appertains to the welfare of the bodies and souls of men, and sustained by the omnipotence of the Lord Almighty. The PRINCIPLES that we inculcate are those of equity, mercy and love, as set forth in the glorious gospel of the blessed God—without partiality and without hypocrisy, and full of good fruits. We can neither suffer ourselves to be enslaved, nor can we see millions of our own countrymen pining in a worse Egyptian bondage, without exerting all our intellectual and moral power to effect their emancipation.

The sixth volume of the Liberator commences on the 1st of January, 1836. Hitherto, the paper has not had an adequate support. We make our appeal to all who love liberty for themselves and the world. Will they help us by their subscriptions, to continue the warfare against slavery, until every fetter is broken, and every slave set free? Nothing but the want of means to continue it, shall cause us to stop the Liberator, let the consequences, or penalties, or prohibitions, be what they may.

[From the Philadelphia Struggler.]

CALL FOR A COUNTY TEMPERANCE CONVENTION.

At a meeting of the Temperance Society of Bethel Church, held the 29th October, 1835—

Resolved, That the Executive Committee be,

and are hereby, instructed to call a County Convention of the Friends of Temperance, to form a County Society, as soon as practicable.

Agreeably to the above resolution, the Executive Committee of the Bethel Church Temperance Society beg leave to make known to the public, that they have appointed the first Monday in April next for holding said County Convention, in the city of Philadelphia; to which all Temperance Societies in the County are most earnestly requested to send delegates, not exceeding five; and where there is no Society formed, the friends of temperance are most respectfully invited to attend said Convention:

Rev. Theodore S. Wright, of New York.

Rev. John Cornish.

Mr. Charles James, Trenton.

Mr. Wm. Whipple, Columbiaville.

Executive Committee.—Ignatius Beck, Morris Hall, Samuel Roberts, Adam C. Kano, Lewis Roberts, John B. Roberts, George W. Beney.

Philadelphia, Nov. 25, 1835.

Another Abolition Paper.—The *Courier* has very properly stopped its exchange with the New-York Evening Post, which has run up the black flag. We presume that our Post Masters and Committees of Vigilance will also take care to stop its circulation in the South.—Charleston S. C. Mar-

The (Pa.) Village Record says:—Moses Smith and his wife, colored persons, who have resided several years in Chester county, and part of the time sold oysters in this borough, have under stand been claimed as slaves, and taken off to Georgia. Smith has resided near Philadelphia for the last year or two. It is thought he is a free born man.'

PROSPECTUS

OF

THE LIBERATOR.

VOLUME VI.

The Liberator is identified with the rise and progress of the Anti-Slavery cause. Five years ago, with but a single ally, (the Genius of Universal Emancipation,) it commenced the warfare against American Slavery, and in favor of the immediate emancipation of more than two millions of our fellow-countrymen, unjustly held in abject servitude. At that period, the conflict seemed to have reference exclusively to the freedom of our colored population, but it has recently assumed a new and more alarming aspect, affecting the safety, happiness and liberty of the entire white population. The south demands of the north, the passage of laws, making it a reasonable act for any of our citizens to speak or print any sentiments in opposition to her vast system of oppression, robbery and soul-murder; and she declares that nothing else will satisfy her! If the struggle, therefore, was ever strictly a partial and local one, it has ceased to be so any longer: it is now a struggle between Right and Wrong—Liberty and Slavery—Christianity and Atheism—Northern Free-men and Southern Task-masters. The great question to be settled is not whether 2,500,000 slaves in our land shall be either immediately or gradually emancipated